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P. O. Box 12473
Gainesville, FL 32604

Editor, *NI BULLETIN*
Marvin L. Fraley
2813 - 57th St.
Lubbock, TX 79413-5606
Phone 806-795-7623

Book News & Reviews Editor,
NI BULLETIN
Donald S. Yarab
P. O. Box 14645
Cleveland, Ohio 44114
e-mail: DSYarab@aol.com

Article Abstractor, *NI BULLETIN*
Joseph Uphoff
La Jolla, CA

Index Compiler, *NI BULLETIN*
Dick Schubert
Denver, CO

PUBLICATIONS CHARIMAN
John E. Vandigriff
190 N. Stemmons Frwy., Suite 200
Lewisville, Texas 75067
Fax: 972-221-1200
e-mail: johnvan@ix.netcom.com

Librarian, NI BOOK LIBRARY
Granvyl G. Hulse, Jr.
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NUMISMATICS INTERNATIONAL, Dallas, TX
e-mail: johnvan@ix.netcom.com
Internet: <http://www.numis.org>

Correspondence should be directed to those persons and addresses above for departments indicated. All other correspondence should be mailed direct to NUMISMATICS INTERNATIONAL, P. O. BOX 670013, DALLAS, TEXAS 75367-0013.

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INSIDE N.I..

MEMBERSHIP CHAIRMAN'S REPORT

February, 1998 Applications for Membership: The following persons have applied for membership. If no written objections are received by April 1, 1998, their membership will become effective on that date.

2515-MT Jorn Skovgaard Petersen, 330 East 38th St., #23C, New York, New York 10016
(Coins & Tokens of Denmark, Norway, Greenland, DWI, & Russia)

2516 Tsan-Sheng Hsu, P.O. Box 1-74, Nankang 11599, Taipei, Taiwan, ROC
(Chinese Coins & Banknotes, Oriental Numismatic Materials & Books, Tokens/Medals Related to Oriental)

2517 William C. Noyes, Box 428, Monument Beach, MA 01553

* * * * *

DONATIONS REPORT

We have received the following donations since the last report.

<u>Name</u>	<u>Donation</u>	<u>Preference of Use</u>
CHOW, Lawrence C. W.	\$5.00 Cash	General Operating Fund
DANIEL, Howard A.	\$5.00 Cash	General Operating Fund
EASTON, Gerald	\$10.00 Cash	NI Library Fund
JAAKOLA, Juha	\$5.00 Cash	NI Library Fund
ROEHRS, Edward	\$10.00 Cash	NI Library Fund

* * * * *

LIBRARIAN'S REPORT

The Library would like to thank Gunter Schon for the latest edition of his *Welt munzkatalog 20. jahrhundert* (SchG:1997:WCC). For those of you not familiar with this work, it is a type catalog of 20th century coins. Though written in German, it is well illustrated and quite easy to follow. To show how the variety of coins have mushroomed over the past 100 years, the old Yeoman "Brown Book", which got the NI Book Librarian started in coin collecting, was never much more than 500 pages. The *Welt munzkatalog* runs to 1490 pages.

Granvyl G. Hulse, Jr. Book Librarian
James D. Haley, Periodical Librarian

RELIGIOUS MEDALS VI: INDIAN TEMPLE TOKENS AND THE MYSTERY OF 913

Bob Forrest, Manchester, England, NI #2382

I had heard the expression "temple token" used quite freely over the years, and indeed had often used it myself, but without *really* knowing what it meant. At the back of my mind I had vaguely imagined that these things were somehow used as a money substitute (hence "token") in association with temple ceremonies - a symbolic offering, perhaps (1). Possibly some readers have formed similarly vague notions of their own. It was only when I came to look at temple tokens in connection with the present series on religious medals that I actually took steps to find out what they really were, finding, in the process, that my vague home-made notions of their use were really quite erroneous. "Temple token" being such a potentially misleading term, then, I thought it might be useful to devote a little space to why it is often so misleading, in addition to pursuing the primary goal of looking at these pieces as religious medals which invite some interesting parallels with those in the west.

The crux of the matter is that "temple token" has become a general epithet for what are really religious medals of various types. However, few of them actually deserve that epithet. As Irwin F. Brotman put it in the introduction to his book *A Guide to the Temple Tokens of India* (1970):

"It was with great difficulty that the title of this book was chosen. For as we shall see, these Temple Tokens were neither tokens nor entirely issued by or for use in temples." (p.ix)



Fig. 1

One of the commonest religious medals of India, and one which does merit the epithet "temple token" to some extent, is the Ramatanka, an example of which is shown in Fig. 1. The name Ramatanka signifies, literally, a die-struck, hence coin-like, object which bears the effigy of the god Rama (2). Actually the obverse depicts Rama and his brother Lakshmana; the reverse, Rama and his wife Sita, enthroned, with attendants. It is the "tanka" part of the name, signifying "coin-like object", which has become "token" (3) rather than "medal" in English, even though no idea of monetary substitute is involved, which the use of the word token might be taken to imply (4).

As to the "temple" half of the epithet "temple token" so often applied to Ramatankas, and to religious medals relating to other deities, this is valid only insofar as many of

them are manufactured by or for temple authorities for visiting pilgrims and worshippers. D. C. Sircar (5) tells us that many Ramatankas are sold at Ayodhya and other pilgrim spots of northern India, though it should be noted that the medals are not exclusive to northern India, and indeed the idea for them appears to have originated in the south (6). Ayodhya, incidentally, is one of the Holy Places of the Hindus, being, in Indian mythology, the birth-place of Rama.

Now the thing about temple tokens is that nine times out of ten, no sooner has someone said something about them, than someone else comes along and takes issue with it, and in personal correspondence Dr. P. L. Gupta of the Indian Institute of Research in Numismatic Studies took issue with D. C. Sircar's statement on two counts. Firstly he told me that though he was once resident in the vicinity of Ayodhya, he had never seen Ramatankas being sold there in any quantity, and that in any case the idea of them being *sold* to pilgrims or worshippers is not correct: they would be *given* to visitors who had worshipped in the temple and had "made a donation" to the god and his shrine. To many of us in the west the distinction between selling these things and giving them to someone who has made a donation or offering is a fine one. Nevertheless, as Dr. Gupta says, strictly speaking the Ramatanka was *given* to the worshipper as "prasad", a presentation or gift from the god, and thereafter kept by the recipient as a revered object.

But no sooner had I got that concept lodged inside my head than I had another letter, this time from Professor J. P. Singh of the North Eastern Hill University, taking issue with it. Whilst acknowledging that temples may well have given some pieces to devotees who had made generous donations to them, he asks how many types would a temple have made for such gifts? There are so many different types, he said, that one is led to assume that many must have been made by silversmiths and such like for sale on a commercial basis to anyone who wanted to buy them. On one thing, though, Dr. Gupta and Prof. Singh agree: whether bought commercially or acquired in return for a donation to a temple, the medals indicate the faith of the recipient in the god depicted on them.

Ramatankas "bought" at pilgrim spots like Ayodhya are in many ways the equivalent of those western religious medals which bear the effigies of particular saints or members of the Holy Family, and which are bought at churches or shrines particularly associated with them. One obvious parallel might be with the religious medals bought at places like Fatima, Lourdes, or Knock, sites at which the Virgin Mary is supposed to have appeared (7); or with medals bought from one of the shops or street vendors on the approach to St. Peter's in Rome. As a slightly more unusual example, I have a neat little medal of the Virgin Mary bought at the Church of Santa Maria della Salute in Venice. This magnificent church was built in honour of the Virgin in gratitude for her supposed ridding of the city from plague in 1630. The medal copies an icon on the high altar of the church. As an example of a saint's medal associated with a particular place, I have a nice example of a nineteenth century Spanish medal in bronze depicting San Isidro Labrador - St. Isidore the Farmer as he is in English - who is the patron saint of farmers and of the city of Madrid. The reverse of the medal reads: "recuerdo de la romeria, Madrid" - that is, "souvenir of the pilgrimage, Madrid."

Again, the above mentioned concept of *giving* a Ramatanka in return for a donation to the temple has an interesting and amusing parallel in my purchase of a medal of St. Rita at the Church of Santo Spirito in Florence in return for "una offerta" or offering! (8)

Finally, Prof. Singh's observation on the commercial manufacture of Ramatankas and their sale to anyone who wants them also has its parallel in the west, for religious medals can certainly be bought here commercially, and well away from any particular church or shrine - as, for example, in jewellers' shops or Catholic bookshops, or, in the case of one modern medal of St. Patrick, in a local newsagent's shop on St. Patrick's day!

Western religious medals express the purchaser's devotion to the saint or member of the Holy Family depicted on them, and the same is true in respect of the god Rama on pieces like Fig. 1. But the parallels go further, for Ramatankas are/were used by Hindus as portable shrines for home worship of the god, and in that sense they are like icons (9). It was just such a practice in the west which led to the iconoclastic controversy of the 8th and 9th centuries, and to the charges of Mariolatry and "saint worship" so often levelled at Catholics by Protestants.



Fig. 2

Fig. 2 shows another piece bought here in England as a "temple token", though it is actually no such thing, being neither a token nor temple-associated in any way. Unlike the majority of Ramatankas, which are base metal and of little monetary value, such pieces are made of gold or silver, and sold in standard weights by bullion dealers (10) at prices commensurate with current bullion market values. They are thus a sort of religious bullion investment, for which there doesn't appear to be an exact parallel in the west, unless it be with the more up-market gold and silver crucifixes and religious medals, where monetary investment in precious metals walks hand in hand with religious devotion. (After all, why should a gold crucifix express greater devotion than one of the basest metal?)

The particular piece in Fig. 2 is made of silver and is in very fine style, depicting the goddess Lakshmi standing on a lotus pad, scattering coins, with the elephant headed god Ganesha to the right. Large numbers of these medals change hands, Prof. Singh tells me, during the Dipavali festival when people - particularly those belonging to

the business community, for reasons which will become clear shortly - buy them as gifts for friends and relatives. Both Prof. Singh and Dr. Gupta tell me that many are sold on the occasion of Dipavali, for this is when the deities Lakshmi and Ganesa are especially worshipped. On Dipavali night, Prof. Singh tells me, the medals are used in home-worship of the gods, in much the same way as the Ramatankas mentioned above, though they also serve a rather stranger purpose to which we'll return in a moment. First, though, what are Lakshmi and Ganesa doing together on a piece of bullion, for they appear not to be associated with each other at all in Indian mythology?

The answer appears to be that Lakshmi, a goddess of wealth, is here being invoked as a bringer of good fortune and prosperity, whilst Ganesa, in mythology a god of wisdom, is here being invoked as "the destroyer of obstacles". The two deities come together on this medal not out of any association in mythology, but because both can help the purchaser of the medal in their different ways - Lakshmi by bringing prosperity, and Ganesa by overcoming any obstacles that might get in the way of that prosperity (11). This is why such medals are particularly sought after by members of the business community, as mentioned above; and why, as Dr. Gupta told me, purchasers of these medals on the occasion of Dipavali will often thereafter store them in a purse or cash-box in order that the deities on them will bring financial success and material prosperity. Brotman, too, reports that in northern India, "the merchants and women of the households would keep a temple token in the cash-box, as a means of placating the gods and ensuring that the till would never be empty" (p.29).

Such beliefs and practices have their parallels in the west, of course. St. Nicholas is still regarded as the patron saint of merchants (12), and W. L. Hildburgh recorded that at the turn of this century in Belgium (and in other Catholic countries as well) St. Anthony of Padua was venerated as the patron saint of shopkeepers "wherefore in some towns his likeness is to be found in almost every shop" (13). To which I cannot resist adding that I once knew a Catholic priest who ran a small travel agency business in his spare time. A large crucifix hung immediately over his wall-safe....

Another parallel which strikes me - albeit a superficial one - is that between the figure of Lakshmi in Fig. 2 and the figure of the Virgin Mary on the French "miraculous medals" of St. Catherine Labouré, or on the Spanish religious medals of the Virgin of the Pillar (7). But maybe my imagination is working overtime here.

Incidentally, the reverse of Fig. 2 bears the sacred word or syllable "om" (14). Quite what this has to do with financial prosperity, I have been unable to discover. It can be seen as an invocation to the Supreme God which can be recited at any time and to any purpose, so that perhaps we have here a direct appeal "to the top" in case the lesser deities of Lakshmi and Ganesa are not quite up to the financial task in hand! Alternatively, the word "om" is believed to have divine power and is used as a mantra for meditation. These days being what they are, in both east and west, it wouldn't surprise me if meditation on financial matters was now involved! (Religion and superstition, like anything else, keep pace with the times. In the west we have computerised horoscopes and electronic character readings, so I for one would not be

surprised at financial mantras in the east, particularly in view of the temple tokens in the cash-box, mentioned above! But yes, maybe I *am* getting a bit flippant here....)

The parallel between Indian and western religious medals goes yet further, for by their purchase the buyer hopes to gain the aid of the deity or saint depicted on them. It doesn't matter whether it is Lakshmi or the Virgin Mary, Ganesa or St. Anthony of Padua, Rama or Jesus Christ, for the principle is the same. In that sense, all of these pieces are amulets or talismans, as well as devotional objects - a topic broached in the last article of this series. This brings us to another very common and well-known class of "temple token" - another which doesn't merit that epithet, being neither a token nor temple related - namely, imitations of the coins of the Moghul Emperor Akbar, for these are certainly amulets. Fig. 3 shows the commonest type, of base silver or silvered brass, and often encountered in rummage trays.



Fig. 3

In response to a query of mine about these imitation Akbar coins published some time ago in the *ONS Newsletter* (15), it was Dr. Gupta who wrote to say that these pieces are charms, known in Indian Muslim families as char-yaris, because the original coins bore the Kalima, or Islamic declaration of faith ("There is no god but Allah, and Mohammed is the prophet of Allah") and also, more importantly, in fact, the names of the first four Caliphs or successors of the prophet Mohammed - Abu Bekr, 'Umar, 'Uthman and 'Ali - whose names are accorded special reverence over later Caliphs, not unlike that accorded to Christ's immediate successors or apostles, though the parallel is not an exact one by any means. The name "char-yaris" signifies "four friends", and refers to the four Caliphs, in fact. In Fig. 3 the Kalima is inside the diamond on the obverse, and the names of the four Caliphs in the corners of the obverse, outside the diamond. (As on most of these pieces, the script is distorted and somewhat garbled, but mostly recognisable.) The reverse of Fig. 3, incidentally, carries only the name and titles of Akbar, with a date ٩٨٨ = AH 988 = AD 1580, and a mint name, and is thus of no religious significance. The obverse is the only reason for the amuletic use of these pieces, the reverse being copied presumably just because it was there on the original. Perhaps it was believed, by copyists who couldn't read it, that it too carried some religious significance, I don't know. Certainly it doesn't appear to have been copied out of any particular reverence for Akbar himself!

Dr. Gupta stated that all the coins of Akbar bearing the Kalima and the names of the four Caliphs, in any metal, are considered to be charms by the Muslim families of India. Where genuine coins are too expensive or unavailable, these imitations serve as perfectly acceptable substitutes. The belief used to be that such pieces had medicinal or magical properties. For example, it was believed that if one was left in water for some time, and the liquid then given to a woman in labour, then her

labour pains would be reduced and the delivery made easier. The water could also be taken medicinally to cure fevers. Such beliefs are not as common today as they once were, though no doubt they still prevail as strongly as ever in more isolated communities (as indeed old superstitions still linger on in the west in more remote corners - and in some not so remote ones!).

The use of coins or their imitations bearing the Kalima and the names of the four Caliphs as amulets also has its parallel in the west in the similar amuletic use of Byzantine coins and their imitations bearing the image and titles of Christ, or the sign of the Cross (16).

There is a puzzle regarding some of these Akbar imitations, though. Akbar was born in AD 1542 and reigned from 1556 till his death in 1605. So why do some of these imitations bear the date ٩١٣ = AH 913 = AD 1507, a date some 35 years before the Emperor was even born?



Fig. 4



Fig. 5

I have two different types with this date on them, illustrated in Figs. 4 & 5 (17), plus Brotman (18) lists another of the type shown in Fig. 3, so it can hardly be a careless slip, ٩١٣ for ٩٦٣ (= 963). So why deliberately use a date 35 years before Akbar was born? This, actually, was the main purpose of my query in the *ONS Newsletter*, cited in note 15, and the answer was supplied by Dr. Gupta.

The "date" 913, he says, is not really a date at all, for the number 913 is actually the numerological equivalent of some devotional word or phrase or holy name expressed in what is known as the Abjad system - a system in which each letter of the alphabet has a numerical value assigned to it. The various letters of a word or group of words are replaced by their respective numerical values, then these numbers are added together to give the overall numerical value of the word, phrase or name, in this instance 913. The same process is well known in the west via the attempted identification of the Beast of Revelation, whose name has a total numerical value of 666 (19). It is also commonly found in Jewish scriptural interpretations (20).

What is the word, phrase or name whose total is 913? Dr. Gupta couldn't say, as it is probably known only to Pirs (roughly speaking, the Moslem equivalent of a

Christian Saint of the highest rank), and is not disclosed to lay persons. The secret is thus known to few, if any, today.

Notes.

- (1) This view is in fact put forward in Richard Plant's short article on Ramatankas in Brian Edge's *First Dictionary of Paranumismatica* (1991), p.103: "The Ramatanka is a Hindu religious medalet still being produced, the primary function of which is to serve as a ritual offering to the deity during the puja ceremony."
- (2) The name Ramatanka, like temple token, is also sometimes misapplied to religious medals generally. As Prof. J. P. Singh pointed out in his article "On the dates on Indian Religious Tokens" (*NI Bulletin*, July 1983, p.235):

"The tokens available in the likeness of coins, popularly known as Ramatankas or temple tokens should actually be called religious tokens, as they are not necessarily always connected either with the Rama legend or with temples."
- (3) Brotman, p.ix.
- (4) There is, however, some evidence that early Ramatankas in gold or silver may well have been used monetarily in times of coin shortage - see Roma Niyogi's *Money of the People* (1989), p.10ff; also Brotman p.28. This is not the case with the common and more modern base metal issues, which have no monetary value.
- (5) *Studies in Indian Coins* (1963), p.254.
- (6) Niyogi, p.4; also Dr. P. L. Gupta in personal correspondence (hereafter PLG).
- (7) See my article "Religious Medals I" in *NI Bulletin*, June 1997, p.153-160.
- (8) See my article "A Numismatist in Florence" in *NI Bulletin*, January 1998, p.18-22.
- (9) Brotman p.21-2 & p.28; also PLG.
- (10) PLG; also Brotman p.129 & p.134-5, where he illustrates a piece with an obverse similar to my Fig. 2.
- (11) The relevant roles of Lakshmi and Ganesa tend to be buried in the broader portraits of these deities presented in standard English works on Indian mythology, and the explanations I give here are based on information supplied by Dr. Gupta and Prof. Singh. But for Lakshmi as a goddess of good fortune and prosperity, see, for example, the article on her in Richard Carlyon's *Guide to the Gods* (1982); and for Ganesa as remover of obstacles "invoked at the

Lewis Spence's *Dictionary of Non-Classical Mythology* (1929); and for particular reverence for him by the merchant classes, see Pierre Grimal's *Larousse World Mythology* (1966), p.237.

- (12) *The Book of Saints*, compiled by the Benedictine Monks of St. Augustine's Abbey, Ramsgate (6th edition, 1989), p.605.
- (13) "Notes on some Flemish Amulets and Beliefs", *Folklore* vol. 19 (1908), p.210.
- (14) Coincidentally, in the course of writing this article, I was intrigued to find this symbol on one of a series of ceramic talismans on sale, mainly to a teenage clientele, on a market stall in Spain. Other talismans in the series bore astrological and mystical symbols.
- (15) My query appeared in issue 145, p.1-2, and Dr. Gupta's response partly in issue 147, p.8, and partly in personal letters after that.
- (16) See my article "The Medals of St. Helena", in *NI Bulletin*, November 1996, p.277-8.
- (17) I mentioned one such piece in the context of fake coins, in my article "Fakes, Forgeries and Fantasies III" in *NI Bulletin*, November 1994, p.249. It is the same piece reproduced here as Fig. 4.
- (18) Brotman p.194.
- (19) For a light-hearted look at this, see my article "Numismatic Revelations" in *NI Bulletin*, March 1994, p.55-9.
- (20) See, for example, the article "Gematria" in *The Jewish Encyclopedia*.

Acknowledgements.

My grateful thanks are due to Dr. P. L. Gupta and Prof. J. P. Singh for fielding my endless questions about temple tokens. All comparisons between western and Indian religious medals are, however, down to me, to whom all complaints and divine retributions should be addressed.

Another Die Variety of the 1823 Mexican Republic Eight Reales

David O'Harrow, Auburn, Washington, NI #2467

One of the rewards of writing a book about your collecting specialty is that more people become aware of what you collect. They often think of you when coins of your specialty become available. In the four years since Clyde Hubbard and I started writing the book "Hookneck" about the first coins of the Mexican Republic, I have added more coins to my collection than in the previous ten years even though the first coins were, for the most part, the easiest to find.

Since publication in May of 1997, several new die varieties of coins in the book have appeared. This article identified a new obverse and a new reverse die of the 1823 Mexico City eight reales. They were found on two separate coins with the opposite sides of the coins showing dies previously identified in the book.

José María Guerrero, from outside the mint, was the engraver/die sinker of these first coins. Old handwritten memos from the Mexico City mint stated that, in 1823, Guerrero supplied the mint with a number of die sets and die punches for the eight reales but only seven sets of dies were considered serviceable. He was paid for only these seven sets. We identified seven sets of dies in the book but noted that of these sets one of them had a warped obverse die, one showed evidence of die clashing and one included a round-topped three in the date leaving the possibility that coins from up to three more sets of dies might exist. We now know that at least one more set was used. The following shows photographs of the coins from these dies with identifying blowups and remarks.

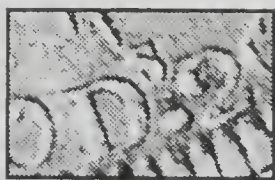
The photographs show both sides of the two coins containing the newly identified dies. The side with the previously identified die is numbered with the notation used in the book i.e. MO3 and MR7. The newly identified dies include the letter "A" following the notation used in the book i.e. MR3A and MO7A. The legally defined Mexican system for obverse and reverse is used in the discussion. The eagle side is the obverse and the cap side is the reverse. Differences between dies are numerous. Highlighted on the following page are only two differences for each of the newly identified dies.

Previously Unidentified Dies

1823 Eight Reales, Mexico City Mint



MO3



MR3A (new)



The **MR3A Reverse**. A ray nearly touches the superscript "s" at the "D". The superscript "s" at the "G" is set high. The "G" is double punched.



MO7A (new)



MR7



The **MO7A Obverse**. The snake's head points to the center of the vertical leg of the "R" as did the snake's head on MO7 but this head is nearly level while MO7 was pointed downward. The snake loop at the eagle's beak is larger than on MO7. The top point of the eagle's tail points just below the terminal "A" of "MEXICANA" while on MO7 it was centered on the "A". Note that the MO7 was the warped die previously mentioned so it is not surprising to find a different die combination.

Tel. (253) 941-7306, e-mail dddoh@aol.com

SOME UNIQUE or VERY RARE EUROPEAN DOLLARS #11

John S. Davenport, Mount Dora, Florida, NI #602

The Palatinate of the Rhine, the Rhinepfalz or Pfalz, became a group of scattered holdings on both banks of the Rhine north of Baden and Württemberg. The Count Palatine, a royal official, became one of the four lay electors of the Empire, and held the office of steward (dapifer) to the emperor.

In 1214 it came into possession of the Wittelsbach dukes of Bavaria, and remained in the family until 1918. A general division of the family holdings in 1255 separated Bavaria from the Pfalz proper, although a portion of Upper Bavaria, subsequently known as the Upper Palatinate, fell to this branch of the family. The electoral right, which had been held jointly by the two branches was settled exclusively on the Count Palatine in 1356. The next several centuries saw various divisions and subsequent extinction of a number of lines.

Johann the Elder (1569-1604) was a member of the Zwiebrücken line. His taler coinage with some undated pieces runs from 1570-1594, usually featuring a facing bust with a big ruff and a fancy cloak. The anomaly is a 1592 piece with a small ruff and a very fancy uniform. Johann's grandson thru marriages became king of Sweden in 1654 as Carl X Gustaf.



TALER, 1592

MO: IMP: D: G: IOHAN: COM: PAL: RH: DV: BA:

Facing bust in uniform.

COM: VEL: E - T. SPON: BIPON: CV.

Helmeted arms dividing 9 - 2.

Unique

Dav. 9655A

NETHERLANDS SILVER 50 GULDEN

Charles R. Hosch, Marietta, Georgia, NI #2506

The Netherlands 50 Gulden series is one of the most attractive modern commemorative series. The artistic innovations are most unusual and the various designs quite attractive, some utilizing computer-aided designs and laser-generated graphics. A complete collection could be assembled for about \$1,000. If one concentrated only on uncirculated coins, or proof-likes, or proofs, the cost would be much less. Current issues may be ordered directly from the Dutch Mint, P.O. Box 1057, Clifton, NJ 07014, USA.

Specifications:

Metal: .925 fine silver

Diameter: 38.0 mm

Weight: 25.0 grams

Actual Silver Weight: .7435 troy ounce

Mint: Utrecht

Edge: Lettered*

*Edge inscription (incuse), all coins: GOD * ZIJ * MET * ONS *, meaning "God Is With Us."

Mintage figures: The mint reports of the Utrecht mint give varying mintage figures in the years following the date of mintage for most of these issues; however, the variances are very minor (usually less than 1%) and the figures listed below are as close as reasonably practicable.



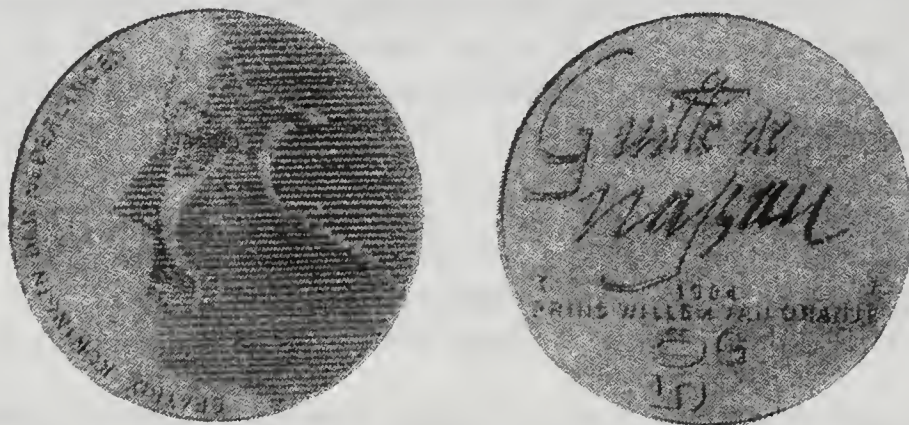
KM-207, 1982, 190,000 UNC, 50,000 PROOF

Struck to commemorate 200 years of friendship between the Netherlands and the United States of America.

OBV: Bust of Queen Beatrix facing left; BEATRIX/KONINGIN DER/NEDERLANDEN below.

REV: Stylized rendering of the Netherlands lion (upper left) and American eagle (lower right); 1782-1982 NEDERLAND-AMERIKA around periphery at right; 50/GULDEN at lower left.

Designer: Eric Claus.



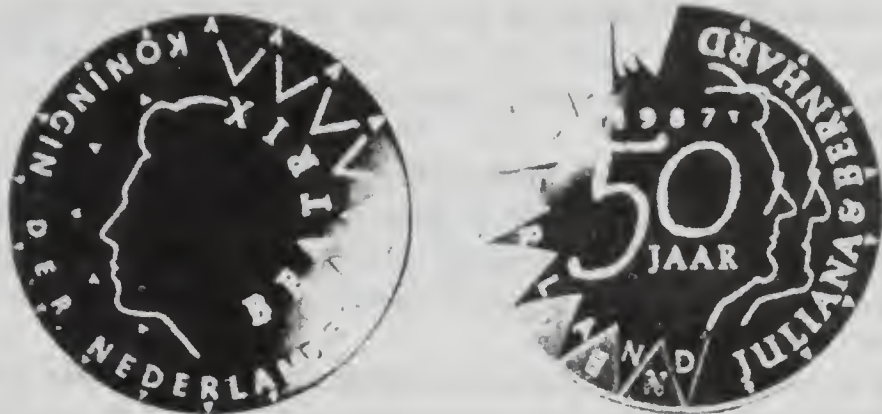
KM-208, 1984, 950,000 UNC, 106,000 P/L, 56,000 PROOF

Struck to commemorate the 400th anniversary of the death of William I of Nassau, Prince of Orange. William I led the Dutch "War of Liberation" during the 16th century. He and his troops were outmanned, underfinanced, and caught in the middle of both religious and political schisms which typified European life during this period. He stubbornly held out against Spanish armies sent to subdue him. So great was his influence that in 1581, Philip II of Spain put a price on William's head. Three years later, on 09 JUL 1584, a Burgundian madman named Balthazar Gerard shot William at the Prinsenhof in Delft. William was 51. Soon after this, the tide of battle turned, most of the country was secured, and it became the republic of the Seven United Provinces.

OBV: A profile portrait of Queen Beatrix facing left; BEATRIX KONINGIN DER NEDERLANDEN around periphery at left.

REV: A likeness of William's actual signature (Guille de Nassau), 1984/PRINS WILLEM VAN ORANJE/50G below. At lower right is the caduceus mintmark of the Utrecht mint; at lower left is the hammer and anvil privy mark of Mint Master Dr. Jan de Jong.

Designer: Auke de Vries.



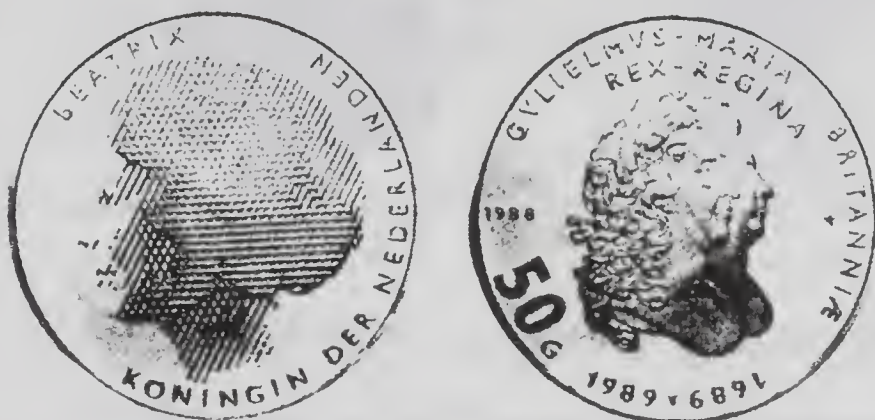
KM-209, 1987, 1,050,000 UNC, 81,000 P/L, 53,000 PROOF

Struck to commemorate the 50th wedding anniversary of the Queen Mother, Queen Juliana, and Prince Bernhard. Juliana was crowned queen in 1948; in 1980 she abdicated in favor of her daughter, Beatrix.

OBV: Outline profile of Queen Beatrix facing left; BEATRIX forming the back of the head; KONINGIN DER NEDERLANDEN around periphery at left; six "V" designs pointing inward at upper right; eighteen "V" designs pointing outward around the outer periphery.

REV: Outline profiles of the conjoined bespectacled heads of Queen Juliana and Prince Bernhard facing right; 50/JAAR in center; JULIANA & BERNHARD around periphery at right, outside of which are eight "V" designs pointing outward. Around periphery at left is NEDERLAND/50 GULDEN, with the numbers and letters of the denomination being within the matte "V" designs pointing inward. At top center is the date 1987 flanked by the mint master's anvil and hammer privy mark (left) and caduceus mintmark (right).

Designer: Gerard Hadders.



KM-212, 1988, 750,000 UNC, 53,000 P/L, 36,000 PROOF

Struck to commemorate the crossing of the North Sea by Prince William III of Orange and his consort Mary Stuart, and their coronation as King and Queen of England and the ensuing three centuries of friendship between the Dutch and English people.

By 1688 the English Parliament had lost influence in the face of an intolerant and tyrannical King James II. Religious persecutions added to growing domestic problems. Concerns about the growing power of Louis XIV of France threatened to upset the balance of power on the continent and put the existence of the United Provinces of the Netherlands in danger.

It was to the advantage of both England and Holland to have William and Mary "come and save England." James II went into exile on 23 DEC 1688, with William and Mary accepting the Bill of Rights offered by Parliament in 1689. They were crowned king and queen on 11 APR 1689, beginning the era of constitutional government.

OBV: Bust of Queen Beatrix facing left. The portrait is a computer-aided design which was created through the use of laser-generated graphics, and is based on a portrait by Vincent Mentzel. Peripheral inscription: BEATRIX/KONINGIN DER NEDERLANDEN.

REV: Conjoined busts of William and Mary facing right, based on the obverse design of the British 5 guinea gold coin of 1691; Latin legend around upper periphery reads GVLIELMVS-MARIA BRITANNIAE/REX-REGINA, meaning "William and Mary, King and Queen of Britain;" date 1988 at left center; 50 G 1989 * 1689 around periphery below. The dates are divided by the caduceus mintmark of the Utrecht mint.

Designer: Karel Martens.



KM-214, 1990, 750,000 UNC, 51,000 P/L, 35,000 PROOF

Struck to commemorate the unbroken reign of four queens 1890-1990.

OBV: Bust of Queen Beatrix facing left. The bust design was computer modeled using image-processing techniques and the isotropic integration computation method

and is composed of 29 contour lines. Inscription around: BEATRIX KONINGIN DER NEDERLANDEN.

REV: The combined portraits of four queens sculptured by a computer into a landscape composed of slopes with eleven variations of steepness. The portraits are of Emma (top), Wilhelmina (right), Juliana (bottom), and Beatrix (left). Peripheral inscription: 50 G HONDERD JAAR VORSTINNEN REGERING -1990- EMMA • WILHELMINA • JULIANA • BEATRIX.

Designer: Peter Struycken.



KM-215, 1991, 600,000 UNC, 47,000 P/L, 35,000 PROOF

Struck to commemorate the 25th wedding anniversary of Queen Beatrix and Prince Claus.

OBV: Close-up facial portrait of Queen Beatrix (at right) facing left; KONINGIN DER NEDERLANDEN/BEATRIX in two semicircles at left.

REV: Close-up concentric circle line pattern portrait of Prince Claus (at right) facing left; 1966/Beatrix/Claus/1991 at left; 50g at bottom. Above and below the dates are the bow and arrow privy mark of Mint Master Chris Van Draanen (top) and the caduceus mintmark of the Utrecht mint (bottom).

Designer: Willem van Zoetendaal.



KM-217, 1994, 550,000 UNC, 28,000 P/L, 24,000 PROOF

Struck to commemorate the signing of the Treaty for European Union in Maastricht, Netherlands on 01 NOV 1993.

OBV: Single-line portrait of Queen Beatrix facing left; on a ribbon below is the inscription BEATRIX KONINGIN DER NEDERLANDEN.

REV: A complexly folded ribbon bearing the inscription 50G 1993 VERDRAG VAN MAASTRICHT, meaning "1993, The Maastricht Treaty." Interspersed among the words on the ribbon are twelve five-pointed stars representing the twelve countries that were part of the Union in 1993. The date 1993 is at bottom; at left is the caduceus mintmark; at right is the bow and arrow privy mark.

Designer: Marte Röling.



KM-219, 1995, 650,000 UNC, 35,000 P/L, 25,000 PROOF

Struck to commemorate the 50th anniversary of liberation at the end of World War II.

OBV: Bust of Queen Beatrix facing 3/4 left; BEATRIX/KONINGIN/DER/NEDERLANDEN at upper right.

REV: Very large number 50 off center to left; 50G at lower left; VLIFTIG/JAAR/REVRILIDING/1945 1995 at upper right. At lower right are the caduceus mintmark and the bow and arrow privy mark.

Designer: Gerard Unger.

JEETUL

JEETUL, s. Hind. *jītal*. A very old Indian denomination of copper coin, now entirely obsolete. It long survived on the western coast, and the name was used by the Portuguese for one of their small copper coins in the forms *ceitils* and *zoitoles*. It is doubtful, however, if *ceitil* is the same word. At least there is a medieval Portuguese coin called *ceitil* and *ceptil* (see *Fernandes*, in *Memorias da Academia Real das Sciencias de Lisboa*, 2da Classe, 1856); this may have got confounded with the Indian **Jital**. The *jital* of the Delhi coinage of Alā-ud-dīn (c. 1300) was, according to Mr. E. Thomas's calculations, 1/64 of the silver *tanga*, the coin called in later days the rupee. It was therefore just the equivalent of our modern *pice*. But of course, like most modern denominations of coin, it has varied greatly.

c. 1193-4.—"According to Ḳuṭb-ud-Dīn's command, Nizam-ud-Dīn Mohammad, on his return, brought them [the two slaves] along with him to the capital, Dilhi; and Malik Ḳuṭb-ud-Dīn purchased both the Turks for the sum of 100,000 **jitals**."—*Raverty, Tabakāt-i-Nāṣiri*, p. 603.

c. 1290.—"In the same year . . . there was dearth in Dehli, and grain rose to a **jital** per sṛ."—*Ziāh-ud-din Barnī*, in *Elliot*, iii. 146.

c. 1340.—"The dirhem *sultānī* is worth 1/3 of the dirhem *shashtānī* . . . and is worth 3 *fals*, whilst the **jital** is worth 4 *fals*; and the dirhem *hashtkanī*, which is exactly the silver dirhem of Egypt and Syria, is worth 32 *fals*."—*Shihābuddīn*, in *Notices et Extraits*, xiii. 212.

1554.—In Sunda. "The cash (*caixas*) here go 120 to the tanga of silver; the which *caixas* are a copper money larger than *ceitils*, and pierced in the middle, which they say have come from China for many years, and the whole place is full of them."—*A. Nunes*, 42.

c. 1590.—"For the purpose of calculation the dam is divided into 25 parts, each of which is called a **jétal**. This imaginary division is only used by accountants."—*Aīn*, ed. *Blochmann*, i. 31.

1678.—"48 **Juttals**, 1 *Pagod*, an Imaginary Coin."—*Fryer* (at Surat), 206.

c. 1750-60.—"At Carwar 6 pices make the **juttal**, and 48 **juttals** a *Pagoda*."—*Grose*, i. 282.

(From *HOBSON-JOBSON*, *A glossary of colloquial Anglo-Indian words and phrases, and of kindred terms, etymological, historical, geographical and discursive*, by Col. Henry Yule and A. C. Burnell, Originally Published, 1903, Reprint, February, 1968.)

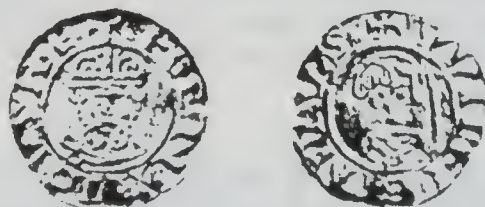
A BRIEF HISTORY OF THE NETHERLANDS AND COINS - CHAPTER 3

The period 900 A.D. till the introduction of the silver Groot (Groat)

Kees Pannekeet, Sloodorp, The Netherlands

After the emperor of the German empire took over the Netherlands in the first half of the 10th century, he opened new mints in Utrecht, Tiel, Deventer and Maastricht. In those mints he struck silver pennies with his name and title on them. The political situation in The Netherlands was however far from stable. It's the old story again in which power is playing the main part. There were some counts here and there who ruled great parts of The Netherlands for the emperor. They promised to be loyal to him but when they grew more powerful they became more independent of the German emperor. The most important of them were the counts of Holland, Friesland and Vlaanderen. In that early period those counts broke their promises as easily as we change our clothes. To oppose them successfully the emperor needed an ally.

He found that ally in the bishop of Utrecht. The city of Utrecht was an ancient Roman castellum that stayed habitant after the Romans had left. It grew to be the episcopal residence of the bishop of Utrecht. Why did the German emperor seek the help of a holy man? Probably the first reason was because he had a lot of influence on the religious people. Another reason (perhaps most important) he had an army. The early bishops in the medieval period were not the holy men we know today, but they were more sort of warlords. They had an army to defend their lands and to conquer even more land. To gain his support the emperor gave the bishops many privileges. During the years they grew stronger and even began to strike coins in their own name. At first they still mentioned the name of the German emperor on one side but soon his name was kept away.



Coinage of Bishop William of Utrecht

The bishops tried to keep things quiet in The Netherlands and tried to gain more power and lands. They waged many battles with the count of Holland but neither party never had total victory over the other. Even among the high officials of the church there were some struggles. Many of the bishops did not die of natural causes but by the hand of assassins and poisoners. Just as the bishops did, the counts started a coinage of their own. During the end of the 10th century and the entire 11th century the counts of Friesland struck silver pennies but in the 12th century the coinage in Friesland came to an abrupt halt. The counts of Holland and Vlaanderen started their coinage somewhere in the 11th century. Gelderland, another countship, formed itself in the 12th century and the count of Gelderland started his coinage in the early 12th century.



Friesland silver penning

The coins they struck were all silver pennies and some half pennies which are named OBOOL. The half pennies are mostly scarce and rare. In the 10th and 11th century the silver pennies were of a reasonable size and weight. But in the 12th century their size and weight began to shrink.



Louis IX of France (1214-1270), Gross Tournois

In the 13th century there is the introduction in France of the GROSS TOURNOIS. It is a fairly sizeable coin and within a short period of time it also becomes a very popular coin in The Netherlands. The small silver pennies start to disappear and all the counts and bishops start to imitate the GROSS TOURNOIS. In The Netherlands it is called the GROOT (groat) and it will remain one of the most important denominations during the middle ages.



Jan van Arkel, Bishop of Utrecht (1342-1364), Groot

(This short history article was originally transmitted on the INTERNET (without illustrations), and will be followed by additional chapters, or episodes, as the author described them in his original transmission.)

MEMBER NOTICE PAGE

Ken Seymore, P. O. Box 1342, Upland, CA 91785-1342: Wanted the following Philippine coins: 20C UNC 1910-S, 1911-S, 1915-S; 50C UNC 1908-S. Also Philippine errors and varieties.

Tom Galway, Numismatic Gallery, P. O. Box 620421, Middleton, Wisconsin 53562-0421: Write for a free copy of my List No. 12 which is also a discount sale. This list contains a great selection of interesting but lower priced coins from many "exotic" world locations like China and India.

NINETY POUND WEAKLING CURRENCY

When a country or colony imports more than it exports, the inevitable result is an unfavorable trade deficit (axiom 1). This is not desirable (axiom 2). Therefore, the situation must be rectified.

Over the years, standard procedure has been to attempt to raise exports at the same time as cutting imports and when exports cannot be significantly raised, it follows that the cutting of imports must be concentrated upon. One of the ways is through weak currency.

While devaluation is weak currency, the aspect under discussion is a weakening of the intrinsic value of the currency itself. Debasement is one such way but this was used only in the days of face-value-equals-bullion-value. The denomination was trimmed in relation to other, better coins which followed but did not help the situation (in fact, the shaken faith in the stability of the currency was undesirable).

Perhaps the best instances of purposely weakened currencies are illustrated by the "Holey Dollars" of New South Wales and Prince Edward Island. In both instances, the centers of Spanish milled dollars were punched out and the holed dollars continued to circulate as 5-shillings while the center "plugs" were valued at 15d (New South Wales) or a shilling (Prince Edward Island). Thus overvalued and a scarcity of coin somewhat relieved, the pieces tended to stay where they were worth the most - the place of issue.

Even banknotes have been known to be weakened. In the 1920s, the Portuguese colonies of Angola, the Azores, Cape Verde Islands and St. Thomas & Prince had two sets of bank-notes circulating side by side - Portuguese notes worth face in the colony and Portugal (Strong) and notes overprinted with the name of the colony which was worth face value there but subject to a heavy discount if sent to Portugal (Weak).

The "Hawaii" and "North African" issue of U.S. notes were made distinctive so that in case of the capture of large quantities of the notes by the enemy, they could be declared worthless - a case of weak currency in the making.

(From Collectors Research Limited price list 68-41, October 25, 1968)